



## VILLAGE AND ABBEY OF HOLY CROSS, TIPPERARY, IRELAND.



RUINS OF THE ABBEY OF HOLY CROSS.

THE romantic little village of Holy Cross lies in the barony of Eliogurthy, and county of Tipperary, in the south of Ireland, about seven miles north of the city of Cashel, and three south of the market-town of Thurles. It is very pleasantly situated in a retired valley on the banks of the beautiful river Suire; which, as it approaches the village, presents some very fine scenery. Two or three large flour-mills, standing out far into the water with their white-washed walls, have a fine effect from the old bridge, their busy wheels incessantly going, and reflected in the stream beneath. This river abounds with trout and salmon, of a large size and fine flavour. Just as the river approaches the village, it falls over a ridge of five or

six feet, producing a good effect. The village itself is but small, much smaller, by all accounts, than in former times, when, it is said, a large town occupied the same site. If this be true, times are sadly altered; for all that now remains is the little village, consisting of about thirty or forty houses, most of them merely thatched cabins; with the exception, indeed, of the church and chapel, there is not, perhaps, a slated building in the whole place.

Just at the northern extremity of the village stands the celebrated ABBEY of HOLY CROSS, about which so much has been said, and so many extraordinary stories told, during a long succession of years. Most of these are, of course, the inventions or traditions of

the wild and imaginative people of the country, and which have descended from father to son, through many generations. Its old ruined walls are washed by the river, which runs through the centre of the village, dividing it into nearly two equal parts. The road from Cashel to Thurles also passes through the village, and is conducted across the river by a very rude old bridge of seven or eight pointed arches, of a very ambiguous order of architecture. This delightful road passes immediately under the lofty, ivy-clothed pinnacles of the abbey, which frown with awful grandeur, amid the solemn stillness of the cloistered ruins.

The extensive abbey of Holy Cross formerly belonged to the Cistercian order of Monks; the adjoining lands were an Earldom, and the Abbot, according to historians, was styled Earl of Holy Cross. The entire ruin covers a large extent of ground, and the abbey seems to have been erected at several different times, and in a very unequal manner, some parts being of marble highly finished, while others are constructed in a very rude and rather loose manner, very small flags being merely laid carelessly one over another, without mortar or other cement. There is, however, to a great portion of this loosely constructed part, a very powerful natural protection; a thick and impenetrable covering of ivy, which hangs in rich festoons from the summits of the walls.

This monastery was founded about the year 1100, by Donald Carbragh O'Brien, king of Limerick, in honour of the Holy Cross, St. Mary, and St. Benedict, for monks of the Cistercian order. It received various gifts of lands at different times, and protection from kings John and Henry the Third, of England. On the 3rd of October, in the fifth year of the reign of Queen Elizabeth, the abbey, with its appurtenances, was granted to Gerald, Earl of Ormond, *in capite*, at the annual rent of 15*l.* 10*s.* 4*d.*

The architecture of parts of the building is uncommonly fine. It consists of a high steeple nearly square, supported on each side by a beautiful gothic arch, and in the centre by a great variety of ogives passing diagonally from each angle. On the east side is a small chapel, twenty-four feet in length, and twenty in breadth; the roof is arched, and beautifully supported by a number of ogives from the sides and angles; on the south side is a gothic tomb, which, according to O'Halloran, is that of the founder, with a cross thereon, but no inscription. The tradition of the place, however, informs us that this tomb was erected for the good woman, who brought the holy relic hither. Between the nave and steeple is a space of thirty feet in length, and twenty-one in breadth, detached from the nave by an arch, which probably formed a part of the choir. The nave is fifty-eight feet long, and forty-nine broad; on each side is an arcade of four arches, with lateral aisles on either side. The entrance is by a door at the west end, under a large window. On the south side of the choir are two chapels, each about ten feet square, and both of them arched and supported as the other parts of the building; between these are a double row of gothic arches, supported by twisted pillars, each distant about two feet four inches from the other; here the ceremony of waking the monks was performed.

On the north side of the choir are two other chapels, each of them eleven feet long, and seven broad, with roofs supported in the same manner as the others; and between these and the opposite lateral aisle the whole is arched. Opposite the south chapel is an open space, with a large flight of stairs leading to the steeple, in the north angle of which are stairs leading to the top of the building. The difference in the

workmanship of the several parts of this monastery is very extraordinary; nothing could have been more highly finished than the steeple and chapel, which are chiefly of marble, yet the nave, choir, and adjoining ruins, are of very mean workmanship. Amongst the ruins are many low cells, arched and pointed at the tops.

From the low situation of the place, the view from it is rather confined; neither can it be seen from any great distance. The approach from the Cashel side is very picturesque. About half a mile from the village is a hill, along the top of which the road runs; from this place the view is very fine, for the village, the abbey, the river, and the old bridge, all at once burst unexpectedly on the view. A solemn stillness prevails, that calls up in the mind of the lover of rural life many pleasing associations; the soft serene character of the scenery; the country along the banks of the river partially wooded, and cultivated with surpassing taste, sloping gradually and gracefully on each side, presenting to the view a number of little white-washed cottages, each standing in its own territory, surrounded by grounds barely sufficient to supply the wants of their humble tenants; and the silver bends of the fine stream winding out of the several plantations with which the banks are clothed, the branches of whose trees occasionally dip into the water.

There are two great fairs held in this village every year, perhaps two of the greatest in the kingdom. The quantity of stock of every description, and the concourse of people, are immense; there are buyers from all parts of Ireland, and even great numbers from England. The two large fair-greens are frequently crowded to excess, and even the several roads leading to them from all sides, are thronged to a great distance. On these occasions there are numerous ranges of tents, and tables loaded with liquors and provisions of all kinds, drawn up in the neighbouring fields. Dice-boxes are rattling on the gambling tables, and shows of divers kind abound, while ballad-singers and lottery-men are to be seen and heard in all directions, mingling their noises with the neighing of horses, the bellowing of oxen, and the grunting of pigs, altogether making up a chorus by no means harmonious. The day, however, seldom passes over without some sanguinary riot, in which human life is not unfrequently destroyed; though there is always a powerful force of military and police on the spot.

There are some singular superstitions attached to this place; one in particular, regarding an old woman, commonly called the Good Woman, who lived, perhaps, some seven or eight hundred years ago. This woman undertook a pilgrimage to Jerusalem, and by great labour and pious care succeeded in procuring a piece of the holy cross, on which our Saviour was crucified; this sacred relic she carefully preserved through the toils and fatigues of a long and perilous journey homewards, and brought it in safety to her native country. Shortly after her arrival, her only son was murdered in an insurrection, and she, having no other tie in life, determined on retiring from the world; having previously sold all her property, she with the money founded this monastery, and called it after the relic, "Holy Cross." There is a slow, but constant dropping of water from part of the vaulted roof of the Abbey, which falls, and has perhaps been falling for hundreds of years, on a large stone, through which it has worn a deep hole. This dropping, the old people in the neighbourhood say, will not cease till the blood of the Good Woman's son is all washed away. The hole in the stone, they look

on as a most extraordinary miracle, for they cannot imagine how so simple a thing as water can wear away stone. These honest folks, it seems, never saw the western coast of their native Island, where large caverns are worn in the huge rocks, from the constant dashing of the waves of the Atlantic.

The Engraving is a representation of the nave and choir, with the part under the steeple. To the left, near where the woman is praying, is a tomb, supposed to be that of Donald O'Brien, the real founder.

#### THE MISER.

GOLD many hunted, sweat and bled for gold;  
Waked all the night, and laboured all the day  
And what was this allurements dost thou ask?  
A dust dug from the bowels of the earth,  
Which, being cast into the fire, came out  
A shining thing that fools admired, and called  
A god; and in devout and humble plight  
Before it kneeled, the greater to the less;  
And on its altar sacrificed ease, peace,  
Truth, faith, integrity; good conscience, friends,  
Love, charity, benevolence, and all  
The sweet and tender sympathies of life;  
And, to complete the horrid murderous rite,  
And signalize their folly, offered up  
Their souls and an eternity of bliss,  
To gain them—what? an hour of dreaming joy,  
A feverish hour that hastened to be done,  
And ended in the bitterness of woe.

Most for the luxuries it bought, the pomp,  
The praise, the glitter, fashion, and renown,  
This yellow phantom followed and adored.  
But there was one in folly further gone,  
With eye awry, incurable, and wild,  
The laughing-stock of devils and of men,  
And by his guardian angel quite given up,  
The Miser, who with dust inanimate  
Held wedded intercourse. Ill-guided wretch!  
Thou might'st have seen him, at the midnight hour,  
When good men slept, and, in light-winged dreams,  
Ascended up to God,—in wasteful hall,  
With vigilance and fasting worn to skin  
And bone, and wrapped in most debasing rags,  
Thou might'st have seen him bending o'er his heaps,  
And holding strange communion with his gold;  
And as his thievish senses seemed to hear  
The night-man's foot approach, starting alarmed;  
And in his old, decrepit, withered hand,  
That palsy shook, grasping the yellow earth,  
To make it sure. Of all God made upright,  
And in their nostrils breathed a living soul,  
Most fallen, most prone, most earthly, most debased!  
Of all that sold Eternity for Time,  
None bargained on so easy terms with Death.  
Illustrious fool! nay, most inhuman wretch,  
He sat among his bags, and with a look  
Which hell might be ashamed of, drove the poor  
Away unalmsed, and 'midst abundance died,  
Sorest of evils! died of utter want.—POLLOCK.

THERE is not a vice which more effectually contracts and deadens the feelings, which more completely makes a man's affections centre in himself, and excludes all others from partaking in them, than the desire of accumulating possessions. When the desire has once gotten hold of the heart, it shuts out all other considerations but such as may promote its views. In its zeal for the attainment of its end, it is not delicate in the choice of means. As it closes the heart, so also it clouds the understanding. It cannot discern between right and wrong: it takes evil for good, and good for evil: it calls darkness light, and light darkness. Beware, then, of the beginnings of covetousness, for you know not where it will end.—BISHOP MANT.

How little reliance can be placed upon kind hearts, quick sensibilities, and even devotional feelings, if there is no religious principle to control, direct, and strengthen them!  
—SOUTHEY.

#### SEA BATHING.

AT this delightful period of the year, when thousands of persons who reside on the coasts of these kingdoms, and of others who resort thither, indulge in the luxury of bathing, either as an amusement, or as a means of acquiring, or of establishing, health; we have thought that a few observations on the subject would not be unacceptable.

The indiscriminate use of the bath, in our variable climate, is a very common error, and has often been productive of the most calamitous results. There are many individuals, whose constitution will not sustain the shock of suddenly immersing the body in cold water. It may not at all times be a symptom of ill-health; but when bathing is accompanied by sensations which indicate a general debility and exhaustion of the physical powers, it is more prudent immediately to desist, than any longer to persevere. The writer has had some experience in these matters, and he can safely affirm, that where a feeling of instinctive dislike to the cold water has existed, whether in children or adults, he does not remember a single instance in which bathing has produced any salutary effect. To children this remark is especially applicable—on whom the most opposite and unexpected effects have been witnessed; not only in different individuals, but in the same individuals at different periods. The necessity for constant watchfulness and judicious treatment is hence apparent. In some schools, as soon as the bathing season, as it is termed, has commenced, a dip in the sea, twice or three times a week, is exacted from every boy or girl, whose parents may have previously consented to such an arrangement. When children enjoy the bath, and its use is not attended by any unpleasant sensations, its moderate indulgence cannot be too highly commended, as constituting a healthful, as well as a highly useful, recreation. But we have the most decided objection to forcing children under water, whatever may be the temperature of the atmosphere, simply because it is "bathing day," and in opposition to cries, entreaties, and convulsive struggles, which may frequently be traced to other causes than cowardice or ill-temper. We are not, for a moment, supposing that children are capable of determining what is best for themselves. When acting under medical advice it is proper to persevere, at least for a time, in a course which may be as repugnant to one's own feelings as to those of the patient; but in such a case we should look for greater success from mild and persuasive measures, than from threats and coercion.

Although we have commenced our observations by protesting against the indiscriminate use of the cold bath, we admit, to the fullest extent that can be desired, its importance, under favourable circumstances, to both sexes; and especially when viewed in connexion with the art of swimming—an accomplishment which we think ought to be considered a necessary part of the education of all classes of the community.

Swimming adds materially to the pleasure of bathing, as it does also to its usefulness. It is the means of developing and invigorating the body—affording a health-inspiring, and an exciting exercise; it imparts confidence, and strengthens self-possession, by the command it gives us over an element to which the human frame is but partially adapted; and it supplies the means by which, in the time of accident, or of peril, we may preserve our own lives, or be instrumental in saving the lives of others.

It is less difficult to learn to swim, than persons who are unacquainted with the art generally imagine. Confidence is of more importance to the pupil, than the positions or motions of the arms and legs. Adults



who are in the habit of bathing, may, with a little instruction from a proper attendant, acquire the art in a few hours. Many children who have been used to paddle in the water from their infancy, seem to swim by instinct. When learning to swim, the nature of the ground should be well understood; as an unexpected stumble may be attended by disagreeable consequences. As a general rule, we may remark that in shallow water it is almost impossible to learn to swim; whilst in deep water, supposing the mind to be calm and collected, it is scarcely possible to sink. Nothing can justify those who have not acquired considerable skill in swimming, and in performing the various evolutions essential to safety, in venturing beyond their depth; unless, indeed, they are attended by others more expert than themselves; and even then it is a hazardous experiment, and, as respects the pleasure to be derived from bathing, wholly unnecessary.

Without going very minutely into particulars, let us now offer a few hints, the observance of which may be useful to those who bathe only for amusement, as well as to those who have recourse to it as a means of restoring, or of continuing, their health.

When bathing agrees with the constitution, it is followed by sensations of so pleasurable a character, that it is impossible to misunderstand them, or to mistake them for any other. These results, as we have already intimated, do not invariably accompany the use of the bath. Hence it is necessary, on some occasions, to commence with the warm bath, lowering its temperature gradually until the transition to the open sea, in the middle of a fine summer's day, will not be so abrupt as to occasion inconvenience, or the recurrence of symptoms which induced, in the first instance, the course we have described. And this modification is sometimes as necessary to those in good health as to others of feeble or enervated constitutions. There are a great many very curious physiological facts connected with this subject. Some persons, it is said, enjoy the bath only when its temperature is so high as  $116^{\circ}$ , feeling chilled if it be lowered to  $105^{\circ}$ , whilst others luxuriate in a temperature of  $55^{\circ}$  and when that of the atmosphere is not more than  $45^{\circ}$ . These anomalies may, in some cases and in part, be attributed to habit and previous training, but in others it is not so; for we have known instances where the most determined perseverance, under every circumstance which skill and kindness could suggest, has proved ineffectual in conquering what may not inaptly be termed, a constitutional antipathy to the submersion of the body in cold water.

It is highly improper to use the cold bath when suffering from the effects of extraordinary excitement, or when exhausted by fatigue. Hence the morning seems to be the best time of the day for bathing, and particularly for those whose avocations impose on them the expenditure of a large amount of animal strength.

Invalids who do not possess sufficient vigour to induce the reaction so essential to the enjoyment of the bath, as it is also to its beneficial influence, may resort to it with advantage in the middle of the day. Let them, however, be careful, that in preparing for it they do not exhaust the little strength they have.

The time of remaining in the water must depend, in a great measure, on the powers of the constitution and the sensations of the bather. In some cases a single immersion will suffice—a long exposure producing cold shivering, languor, depression of spirits, and, at times, a most distressing head-ach. By paying proper attention to the state of the bowels,

and by selecting the most favourable period of the day for the bath, these symptoms may be mitigated, if not entirely removed. But under circumstances similar to those we have described, there is the utmost necessity for the exercise of the judgment. It would, sometimes, be equally improper to persevere in a course of bathing, simply because it had been recommended, as it would be to continue to take medicine, whose effects was the very opposite of those it was intended to produce.

Persons in full health may bathe at almost any period of the day; observing, notwithstanding, the conditions already mentioned in reference to exhaustion by bodily exertion, or violent mental emotions. Whilst it cannot be recommended to use the cold bath immediately after a hearty meal, neither do we advise those whose digestive organs are affected by slight causes to bathe fasting.

In proceeding to the bath, certain precautions are necessary. Moderate exercise, accompanied by a genial glow upon the surface of the body, is a better preparation for it, than total inactivity. Persons fall into sad mistakes who sit on the banks of a river, or at the sea side, to cool themselves previous to bathing. On no account would it be prudent to plunge into cold water when greatly heated, and in a state of profuse perspiration; but as a general principle, we are quite certain that less inconvenience and less risk will attend the bath when taken whilst the body is somewhat above its average temperature, than when below it.

The acknowledged advantages of sea bathing may be fairly attributed, we think, to the equability, and as respects the average state of the atmosphere in our climate, the high temperature of the water of the ocean. It is a well-known fact, that when persons are accidentally wetted with sea water, they are less liable to take cold than under similar circumstances with fresh water. Whilst it cannot be denied, that salt water operates slightly as a stimulant to the skin, the effect to which we have just alluded is due to its slow rate of evaporation, the deposition of a slight film of salt upon the clothes, and the tendency consequent thereon to carry off heat from the body less rapidly than by the evaporation of fresh water.

Here we might conclude, but that we are reminded by a circumstance which occurred only a few days ago, and at a distance of little more than a hundred yards from the room in which we are writing, that a word or two on a subject which is occasionally connected with bathing, would not be inappropriate. We allude to the treatment of persons apparently drowned, many of whom are irrecoverably lost to their friends by the injudicious conduct of those on whom devolves the duty of assisting in restoring them.

It has been permitted the writer to enjoy the satisfaction of being instrumental in saving the lives of three individuals; on two occasions by conveying his friends out of the water, and on the other by promptly adopting the most efficient measures after the individual had been brought ashore. The latter case is that alluded to above, and the subject of it was a fine young man, who had been bathing off the beach at —, in company with many others, and who was supposed to have been stunned by diving where the water was too shallow. He was under water about three minutes, and, when brought out, exhibited no signs of life; he was, however, happily restored.

It is a popular error to imagine that death from drowning is occasioned by the quantity of fluid swallowed, and which must be removed from the

stomach or lungs before the patient can recover. The suspension of animation in drowning, as in other instances of suffocation, is the consequence of the lungs being incapable of receiving their accustomed supply of air,—a function which cannot be dispensed with, even for a few seconds, without producing the most intense suffering, and, if prolonged, death inevitably ensues. Whenever such an instance occurs, we will suppose from drowning, on no consideration should the body be rolled, or otherwise violently agitated; nor should it be held by the heels, nor laid with the face downwards. On such occasions promptitude and self-possession are inestimable qualities, and when possessed by any individual who may happen to be present, they should be deferred to by others. The body being removed from the water, it should be placed, with the head slightly raised, on the nearest bank, or other convenient place; let it be then immediately wiped dry, wrapped in warm clothes, and removed, if possible, on a door or shutter, (the head being carefully supported,) to the nearest dwelling, where a bed and warm blankets should have been in the mean time got ready. The moment an alarm is given, a messenger should be despatched for a surgeon, so that his assistance might be available as soon as the patient is in a position to receive it. In the absence of a medical man, no time should be lost in washing the nostrils and mouth of the object of our solicitude, others being engaged in rubbing the body with warm flannel, and applying bottles of warm water to the feet, knee-joints, and arm-pits, whilst the most skilful assistant should direct his attention to the inflation of the lungs by means of bellows, or the mouth of the operator. When symptoms of returning life appear, that must be the signal for increased exertion. Until the circulation is fully restored, bleeding must not be had recourse to. If the patient can swallow, a little warm brandy and water, or wine and water, may be administered. Under discouragement we must persevere, not giving up the case as hopeless, until every means within reach has been tried for at least two hours. When success attends our labours, the patient must not be neglected for a moment, until his permanent recovery is placed beyond doubt by the most favourable indications the circumstances will allow.

You do well to improve your opportunity; to speak in the rural phrase, this is your sowing time, and the sheaves you look for can never be yours, unless you make that use of it. The colour of our whole life is generally such as the three or four first years in which we are our own masters, make it. Then it is that we may be said to shape our own destiny, and to treasure up for ourselves a series of future successes or disappointments.—COWPER.

It is not calculable what may be accomplished in everything in life by moderate beginnings and judicious perseverance.—*The Original.*

THERE is nothing in language that can express the deep humiliation of being received with coldness when kindness is expected,—of seeing the look, but half covered, of strong disapprobation from such as we have cause to feel beneath us, not alone in vigour of mind and spirit, but even in virtue and truth.—?

EFFECTS OF CIVIL WAR.—Recent accounts from Bilbao, in Spain, give a deplorable picture of the distress of the inhabitants during the late siege of that town. The famine was so great that provisions sold at the following prices, viz.: horse flesh, 2s. 2d. a pound; half a cat, 2s. 2d.; an egg, 1s. 1d., and a fowl 1l. 1s. 8d. The number of poor families starved to death is not mentioned. It is shocking to think that men who call themselves Christians can inflict such miseries on their fellow-creatures.

## THE DISAPPOINTMENTS OF LIFE

It cannot be doubted that many of the ills of life are chiefly attributable to ourselves, and that if we are not so happy or so prosperous as we are capable of being, it is because we have neglected those precautions which it is our interest and our duty to observe. Whenever we hear men complaining of their want of luck, or their want of friends, and attributing thereto a want of success, we may set it down as a truth, that other causes have led to the results of which they complain. Every man may rise to that station in life, for which he has natural or acquired abilities; we cannot, it is true, all reach the same level, but all may reach the same grade, and of those who do not, the generality are either vicious, or idle, or imprudent. Were this principle thoroughly understood in life, we should see much less misery around us, and be spared the numerous examples of blighted hopes and ruined prospects.

There are men of superior talents, who, with excellent opportunities, have never reached beyond the threshold of usefulness, because they have been waiting for patronage,—for some one to assist them in their pursuits. Misled by their self-regard, they have expected the rich and powerful voluntarily to seek them out, and conduct them at once into eminence and fame. Disappointed in such expectations, they have passed their time rather in murmurs against mankind, than in the examination of themselves; and, after years of struggling between wounded pride and a consciousness of merit, have faded from the remembrance of the world; oftentimes falling victims to the inebriating cup, in whose Lethe they wished to forget themselves.

Others, of an ardent temperament, rush into life, without a due knowledge of the world, or a just opinion of its condition. Not fortified by wisdom, or trained by experience, they boldly venture into the conflict for wealth, or fame, or honour. A few short years disclose the error into which they have fallen. The world, which does not always yield its good opinion to the presumptuous, proves too wise for them, and they generally retire discomfited and disgusted.

There are, again, others who commence life with advantages which the industry of parents or the interest of friends may have obtained for them; but how often do we see education and fortune equally useless to their young and inexperienced possessor. How many miserable wretches prowl about the outskirts of society, whose parents were among the honourable, the wealthy, and the wise. Their descendants expected to indulge in pleasure, without thinking of the penalties of its excesses; to enjoy unbounded profusion, without supplying the sources of extravagance; to spend and never replenish; to stretch the physical powers to their greatest tension, and never have them break. When at length, with the loss of wealth and fortune, such persons have found their friends drop off "like leaves in wintry weather," they too have joined the chorus of the discontented, and called down maledictions on the world.

There are some who, on approaching manhood, note with a superficial observation the advantages of wealth. They at once resolve to become rich, not by those habits of thrift, the exercise of a wholesome self-denial, and the persevering application to business, which are certain to produce the desired result, but with a bold spirit of speculation, by rushing madly into debt, by incurring risks that they may never be able to meet; with all the ardour of a gambler, staking years of happiness and contentment on the hazard of a die. Their chances are but one in a thousand. The vicissitudes of trade, the changes of public policy,

the action and reaction of credit, are all at work, uninfluenced and unaffected by the petty stake which is won or lost in their changes.

Here and there a bold, and even an unprincipled adventurer succeeds, while thousands are lost, never to appear again with character or fortune. These too swell the cry of the disappointed, forgetting that they might easily have escaped the disappointments and losses they complain of, by a due regard to themselves and others. The man of talents should have continued to cultivate his talents without regard to present patronage. Was he poor? The actual wants of nature are cheaply supplied. Franklin lived on penny rolls till he was able to provide himself with something else; and Gifford made shoes till his hour of triumph came. History is, indeed, full of the examples of eminent men who, nothing daunted, knew how to bide their time, and it cannot be disputed, that talent, with a discreet regard for the observances of life, will in one way or other be rewarded with a due share of success.

Those, on the other hand, who, in the indulgence of an overweening vanity, mistaking their own powers have imagined themselves possessed intuitively of all the qualities requisite to success, can blame none but themselves, for the consequence of their own folly; since the slightest knowledge of the world, with which they imagined themselves familiar, would have shown them how unreasonable it is to expect exemption from the consequences of misconduct. The very presumption of such persons closes the door against them, by which they hope to enter, and the crowd through which they intend to pass without even a jostle, never fails to oppose their progress.

Those who are prodigal of health and fortune, have even less to excuse their errors than the class of weak persons just described, since the fault of the former is often connected with a generous disposition, which makes us regret their failures. But he who perverts the blessings of health, and misapplies the bounties of heaven, who runs riot with his passions, and throws away the means of usefulness, deserves not the pity he would claim. Revelation and experience both teach him the error of his way, yet he madly rushes to his fate with a full knowledge of his inevitable misery.

Those, again, who are in haste to obtain wealth, and therefore disregard the means of honest and useful industry in its acquisition, are also a class who have none to blame but themselves, when the chances of life turn suddenly against them. There is no error more distinctly pointed at than this; the earliest fables of our infancy teach us not to lose the substance when grasping at the shadow, and industry and economy will certainly ensure their possessor his due reward. Circumstances may have temporarily affected their progress, but never their conclusion; and to an enlightened and disciplined mind, their exercise has been accompanied by a pleasure, which wealth itself could never give.

There is no error into which the young and thoughtless so easily fall as that of creating debts.... the facility with which this is at first done, seems to blind them to the consequences.... they imagine that it will be always as easy to escape from, as to incur them.... but it is not so. The debtor is the slave of his creditor, since the former is bound by the laws of God and man to fulfil every such obligation; he, therefore, who places himself in this position, knows what he has to expect at the day of repayment, and he has no right to complain of any consequences he has rashly brought upon himself. Better, far better, to live on bread and water, and be independent, than incur debts without the means of payment. One-half the

ills of life arises from the thoughtlessness of debtors, and the demands of their incensed creditors; but let not those rail at their fellow-men as the cause of their misfortunes, who bring them so heedlessly upon themselves.

The writer of this speaks from a close and rigid scrutiny of his own conduct, when he avers, that whatever of disappointments he has known in life, he can attribute to his own disregard or disbelief of the consequences to himself, which he had seen attach to the conduct of others; and whatever of happiness, reputation, or good fortune, has attended him, may be attributed solely to the exercise of prudence, patience, and perseverance, under the regulating influence of moral accountability.—*The Zodiac*.

## CHINA. No. VIII.

### CONDITION OF WOMEN IN CHINA.

It is remarked by one of our travellers in China that it may, perhaps, be laid down as an invariable maxim, that the condition of the female part of society in any nation, will furnish a tolerably just criterion of the degree of civilization to which that nation has arrived. Thus we find that those nations among whom the moral and intellectual powers of the female sex are held in most estimation, will be governed by such laws as are best calculated to promote the general happiness of the people; and on the contrary, where the personal qualifications of the sex are the only objects of consideration, as is the case under the despotic government of Asiatic nations, tyranny, oppression, and slavery are sure to prevail. Among savage tribes the labour and drudgery invariably fall heaviest on the female sex.

The Chinese, (says Mr. Barrow,) if possible, have imposed on their women a greater degree of humility and restraint, than the Greeks of old, or the Europeans in the dark ages. Not satisfied with the physical deprivations of the use of their limbs, they have contrived, in order to keep them the more confined, to make it a moral crime for a woman to be seen abroad. If they should have occasion to visit a friend or relation, they must be carried in a close sedan chair: to walk would be the height of vulgarity. Even the country ladies who may not possess the luxury of a chair, rather than walk, suffer themselves sometimes to be rolled about in a sort of covered wheel-barrow.

In returning from the tower (of the Pagoda at Nang-chang-foo), I met two wheel-barrow, (says Mr. Ellis,) the first with two well-drest women, one on each side the wheel, the other with a boy apparently belonging to them. A wheel-barrow seems a strange visiting conveyance for ladies. It is used in this part of China for carrying persons as well as goods; the former, in general, of the lower orders.

The fate of Chinese women of the lower class is far worse than that of those of a superior rank. They do not enjoy even the negative advantages of confinement to the house, or exemption from hard and slavish labour; many of them are obliged to work with an infant at the back, while the husband is gaming or otherwise idling away his time.

I have frequently, (says Mr. Barrow,) seen women assisting to drag a sort of light plough and the harrow. Nieuhoff in one of his prints, taken from drawings supposed to be made in China, yokes, if I mistake not, a woman to the same plough with an ass. Should this be the fact the Chinese are not singular, if we may credit the natural historian of antiquity, (Pliny,) who observes that to open the fertile fields of Byzantium, in Africa, it was necessary to wait until the rains had soaked into the ground; after which a little weakly ass and an old woman, attached to the same yoke were sufficient to drag the plough.

"When a child is born—if a son, a bow is set at the left side of the door; if a girl, a napkin is placed on the right side of the door; after three days the



child is carried about; the boy shoots the bow, the girl not." This usage, the Chinese say does not exist at present, for notwithstanding the pertinacity of the European writers in affirming that Chinese customs never change, the modern manners in this case are altogether different from the ancient usage. The commentators add that the ancients laid much stress on distinguishing the men from the women,—or boys from girls, by positive marks of superiority and inferiority, as in the above case;—and also by causing the boys to have the honour of sleeping on a bed, but the girls to be degraded by sleeping on the ground. They endeavoured also to mark the dignity of the one, and the abject state of the other, by distinctive dresses and toys. The same doctrine is taught in the following quotation from the *She-king* or collection of poems, one of the ancient classical works of China. It begins by stating the dignity of man.—

When a son is born,  
He sleeps on a bed,  
He is clothed in robes;  
He plays with gems;  
His cry is princely loud;  
This Emperor's knees are clad with purple,  
For he is to be the domestic prince and king.

Then follows in the next verse a description of the abject state of woman.

But when a daughter is born,  
She sleeps on the ground,  
She is clothed with a wrapper,  
She plays with a tile,  
She is incapable of evil or good;  
It is hers only to think of preparing wine and food,  
And not giving any occasion of grief to her parents.

The strange assertion in the fifth line is explained in a manner equally strange. If she does ill, she is not a woman; if she does well she is not a woman; a slavish submission is her duty and her highest praise. Virtue or vice cannot belong to woman, though her actions may be virtuous or vicious; that is to say, she is not allowed the rank of a moral agent by these ancient sages. The opinion prevailing in China, concerning the abject nature of woman, is supported by the doctrines of materialism maintained by her philosophers. In the *Yikking*, a standard book of philosophy to which the Chinese always refer, as to their most ancient and valuable treasure, it is taught that the celestial principle becomes the male, and the terrestrial principle the female. Confucius speaks of women and slaves as being on a level, and complains of an equal difficulty in managing both. An accomplished youth, the hero of a popular novel, is made to express the opinion that ten daughters do not in any case equal in value one son. Even the celebrated female writer, Pan-hsei-pan, strongly inculcates on her sex their own inferiority, observing that they hold the lowest rank in the human species, and that the least exalted functions ought to be, and in fact are, assigned to them. She also refers to an ancient custom, according to which, when a female infant was born, it was left for three days upon some rags on the floor, and the family went in without taking the slightest notice that any new event had occurred. After that period, some slight ceremonies and rejoicings took place. This is applauded as an useful warning to woman, indicating the contempt which she must expect to meet with through life. "Fathers and mothers," says this authoress, "seem to have eyes only for their sons; their daughters they scarce deign to look upon."

Think (says the same lady, addressing the younger portion of her sex,) on the degraded state which nature has assigned to you, and fulfil your duties accordingly! But the daughter does not always remain a daughter; when

having reached the state of maturity she becomes a wife; and it is in this state of life that she has to show the most implicit obedience to her lord; her all belongs to her husband; she has nothing to claim, nothing to possess; her husband is her heaven, her all. Her husband possesses the most unbounded liberty; he may marry during the life of his wife, or after her death, as many wives as he chooses; but in woman a second marriage is criminal. She has to obey the relations of her husband with pious reverence, and to serve them in every way. Even when she is repudiated and neglected, she ought to love and to obey her husband.

"Never listen to what a wife says," is a proverb in China: there is, however, an answer to it, which affirms that "There are not a few instances of affairs having been brought to an excellent conclusion, from having attended to what a person's wife said." The following is a quotation from the *She-king*,—a standard collection of ancient classical poetry among the Chinese:—

Talents and knowledge in man build up a city or state,  
Talents and knowledge in woman throw the city in ruins;  
A beautiful and clever woman should be regarded  
As the hoarse and hateful bird Kaou-she.  
Women with long tongues  
Are stepping-stones to misery.  
State commotions come not from heaven,  
They are born by, and come forth from, woman.

The first two lines of this complimentary effusion have become proverbial; "A wise husband builds up a city, a wise wife throws it in ruins." They explain it by saying that a simple and unaffected attention to domestic duties, constitutes the virtue of woman; and this does not require great talents. When she steps out of her sphere, and meddles with the affairs of cities or states, she invariably does mischief. "Man's proper place is abroad in the affairs of the world; women's proper place is at home; that men and women should keep their proper places is nature's great principle of righteousness."

The Chinese history abounds in examples of calamities, arising from the influence of favourite queens, both during the lifetime of their husbands, and during the minority of their sons. There are three queens who are considered as having ruined their country; Mei-he, who ruined King Kêe, of the Hea dynasty, (1756 B.C.); Ta-ke, who ruined King Chow, of the Shang dynasty, (1112 B.C.); and Paou-sze, who ruined King Yew of the Chow dynasty, (760 B.C.) Mei-he's extravagance and folly are exemplified by her persuading King Kêe to make a lake of wine, and bringing down three thousand guests at the sound of a drum, to drink out of it like oxen. Ta-ke, King Chow's queen, is remarkable for her invention of cruel tortures. She was originally a captive taken by Chow in his wars; both her husband and herself gave themselves up to the greatest excess of sensuality, and to the wildest extravagance. They erected a kind of stage, or terrace, a thousand cubits high, and three *le* (about one English mile) broad; ten years were spent in completing this work. They laid out extensive gardens; formed menageries, filled with horses, dogs, rare quadrupeds, and curious birds; to feed these, and the crowd of idle people around them, large granaries were built. They collected at one place a vast concourse of people, devoted to pleasure and dissipation; they there made a lake of wine, and surrounded it with meat suspended on trees. The result of these profligate proceedings was that the king and court fell into contempt; Ta-ke, instead of attributing this to the right cause, ascribed it to the lightness of the ordinary punishments, and the comparative mildness of the modes of death to which criminals were subjected. She therefore introduced a new punishment called *Wei-toro*; an iron vessel like the Chinese measure *Tow*, was heated red-

hot, and the criminal was obliged to hold it in his hands till they were roasted.

Another cruel invention of hers was a brass pillar, greased or daubed over with unctuous matter, and in this slippery state, fixed above a large fire. "Across this fire the criminal was forced to walk upon the slippery burning rounded brass. The consequence was, that he fell into the fire. It is said that the ineffectual efforts of the criminals to walk across the burning roller afforded this cruel lady much amusement and delight." His minister, Woo-wang "the martial king," thought it right to rid the world of Chow. He made a solemn appeal to heaven, imposed an oath on his nobles, and proceeded to what he conceived was fighting Heaven's battles. Chow sent 700,000 men to oppose him; but they were quickly routed "having no will to fight." Chow fled to the stage which he had erected, clothed himself sumptuously, adorning his person with gold and gems, and in that state burnt himself to death. Woo-wang then cut down with the sword the wicked and unhappy Ta-ke.

The third Queen, who is celebrated in Chinese history as having ruined her country, is Pava-sze, the wife of Yew, the last king of the Western Chow dynasty. She is principally notorious for having refused to laugh till her husband lit up the fire-signals as a mere frolic, and brought all the nobles to him breathless, with running under a false alarm. Not long afterwards, Keuen-yang attacked the king to murder him; the fire signals were lit up, but nobody came to his assistance, the nobles supposing that they were again being played with; and thus left alone, the king perished.

The education of the Chinese ladies is, of course, very limited. According to the soundest ethical

writers, the first principles of morality, with skill to perform the necessary household tasks, ought to comprise the whole range of their acquirements. One author, indeed, referring to the frequent complaint of the husband that he finds very little gratification in the society of a partner whose mental resources are so small, seems to advise that he should teach her something, and encourages him by the remark, that even monkeys can be taught to play antics; but in this instruction nothing intellectual can be intended, since he concurs with other moralists, in declaring that she ought never to open a book. The Chinese, have, however, several female writers, whose learned works they hold in high esteem.

To beguile the many tedious and heavy hours which must unavoidably occur to secluded females, thus totally unqualified for mental pursuits, the tobacco-pipe is the usual expedient. Every female from the age of eight or nine years, wears as an appendage to her dress, a small silken purse or pocket to hold tobacco, and a pipe, with the use of which many of them are not unacquainted at this tender age. Some, indeed, are constantly employed in working embroidery on silks, or in painting birds, insects, and flowers, on their gauze.

In the ladies' apartments, (says Mr. Barrow,) of the great house in which we lived at Pekin, we observed some very beautiful specimens of both kinds in the panels of the partitions, and brought home a few articles, which I understand have been much admired; but the women who employ their time in this manner, are generally the wives and daughters of tradesmen and artificers, who are usually the weavers both of cotton and silk. I remember asking one of the great officers of the court, who wore a silken vest beautifully embroidered, if it was the work of his lady; but the supposition that his wife should condescend to use her needle, seemed to give him offence.



CHINESE MANDARIN'S FAMILY TAKING TEA.